בריך רחמנא

Dm GmDm
בְּרִיךְ רַחֲמָנָא
Ba-rekh Ra-kha-ma-nah
DmGm
מַלְכָּא דְעַלְמָא
Mal-ka D'al-ma
Dm Bb
מָרֵי דְהֵי פִּיתָא, בְּרֵשִׁית
Ma-rei D'hei Pi-tah, B'reishit

GmDm
בְּרִיךְ רַחֲמָנָא
F C
מַלְכָּא דְעַלְמָא
Gm
מָרֵי דְהֵי פִּיתָא, שְׁמוֹת

Gm Dm Gm Dm GmDm
בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעַלְמָ מָרֵי דְהֵי פִּיתָא, וַיִּקְרָא
בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעַלְמָ מָרֵי דְהֵי פִּיתָא, בְּמִדְבַּר
בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעַלְמָ מָרֵי דְהֵי פִּיתָא, דְּבָרִים

Blessed be the Merciful One,
Sovereign of the Universe,
Provider of Food.

Benjamin the shepherd made a sandwich and said [in Aramaic], "Blessed be the master of this pitah," and Rav said that he had perfected his obligation. But [has not] Rav said that any blessing in which God's name is not mentioned is no benediction? We must suppose that he [the shepherd] said, "Blessed be the All-Merciful [Rakhamanah], the master of this pitah." But we require three blessings [one in the grace before and two in the grace after meals]. What did Rav mean by saying that he had perfected his obligation? That he had perfected the obligation of the first blessing. What does this tell us [that we did not already know]? That [he has perfected his obligation] even if he says it in the vernacular. But we have already learned this: "The following may be said in any language: the section of the unfaithful wife [Numbers 5:21], the confession over the tithe [Deuteronomy 26:13-15], the recital of the Sh'ma, and the Tefilla [the silent prayer] and grace after food? [V. Sot. 32a] It is required to be stated, for you might have thought that this is the case only if one says the grace in a vernacular in the same form as was instituted by the Rabbis in the holy tongue, but if one does not say it in the vernacular in the same form as was instituted by the Rabbis in the holy tongue, he has not perfected his obligation. We are therefore told [that this is not so].

It was stated above: Rav said that any blessing in which the divine name is not mentioned is no blessing. Rabbi Yochanan, however, said, Any blessing in which [God's] sovereignty [or kingship] is not mentioned is no blessing. Abaye said: "The opinion of Rav is more probable. For it has been taught: *'I have not transgressed any of Thy commandments, neither have I forgotten.'* [Deuteronomy 26:13] This means: *'I have not transgressed'* so as not to bless Thee *'neither have I forgotten'* to mention Thy name therein. Of sovereignty, however, there is no mention here." Rabbi Yochanan, however, reads: *"Neither have I forgotten"* to mention Thy name and Thy sovereignty. (B'rachot 40b)

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